

MINUTES

OF THE

FORTY-SEVENTH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH

PICKENSVILLE CHURCH, PICKENS COUNTY, ALA.,

September 23rd and 25th, 1882.

The next Session will be held with Grant's Creek Baptist Church, Tuscaloosa County, Ala., commencing on Tuesday before the 4th Sabbath in September, 1883.

The Secret

CARROLLTON:

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MINUTES.

On Saturday, September 23d, 1882, at 10 o'clock, A. M., the Union Baptist Association met in its Forty-seventh Annual Session with the Pickensville Baptist Church, Pickens county, Ala. The Moderator not having arrived, Elder J. H. Curry was, on motion, appointed Moderator pro tem., who called the body to order by reading the 37th Psalm, and the session was opened with prayer by Elder J. A. Mitchell.

The Moderator, Elder J. C. Foster, now made his appearance and took the chair.

Brethren J. H. Stinson and W. G. Robertson were requested to read the letters from the churches and the names of delegates were enrolled.

The Association was organized by the re-election of Elder J. C. Foster Moderator and H. B. Chappelle, Clerk.

On motion the Introductory Sermon was postponed till 7½ o'clock to-night.

On motion, brother J. C. Hamilton was received as delegate from Beulah church.

On motion, the following committee was appointed to arrange an order of business and report immediately, viz: J. H. Stinson, W. G. Robertson, J. H. Curry.

On motion, received correspondence from other bodies:

From the Columbus Association—W. H. Robertson, W. M. Halbert, J. Norris, T. A. Stinson.

From the Bigbee Association—N. M. Carpenter.

From the Lebanon Association—Berry Richardson, Isaac Bizzell and letter.

On motion, received W. C. Cleveland, D. D., as representative of State Mission Board and *Alabama Baptist*.

From Sabbath School Convention—Letter and delegates, viz: S. Hildreth, W. G. Robertson, C. Richey, J. A. Mitchell, J. J. Lee.

Committee on Order of Business reported, and subsequent proceedings conducted accordingly:

1. Visiting brethren were invited to seats.

2. Appointed the following committees:

On Religious Exercises—C. Richey, J. J. Lee, J. A. Burgin, H. F. Hill, with pastor and deacons of Pickensville church.

Correspondence—W. G. Robertson, J. H. Stinson.

Documents—J. P. Lee, J. A. Mitchell, N. Cobb, E. Easterling.

Nominations—H. Strickland, R. H. Foster, J. R. Long, C. Harper.

Finance—H. F. Hill, J. M. Copeland.

Deceased Deacons—J. H. Curry, I. M. Noland, C. T. Fort.

Temperance—W. G. Robertson, R. H. Foster, S. Hildreth.

Publications—M. L. Stansel, C. Richey, J. W. Leatherwood.

Missions—J. H. Curry, H. B. Chappelle, J. W. Atteberry, C. Richey.

Sabbath Schools—W. G. Robertson, M. L. Stansel.

On motion, adjourned till 2 P. M. Prayer by Dr. W. C. Cleveland.

2 O'CLOCK, P. M.—The Association met pursuant to adjournment. Prayer by Elder W. H. Robertson.

3. Committee on Religious Exercises reported—Elder W. H. Robertson preach at this hour at the M. E. Church.

4. Committee on Education—No report. On motion, excused till Monday.

5. Committee on Sabbath Schools offered the report on that subject adopted by the last Baptist State Convention, with necessary amendments, and, on motion, it was adopted.

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools, finding themselves without a prepared report on this important subject, would present the report on Sabbath Schools at the last session of the Bap. State Convention, so far as applicable to this Association. The report was thoroughly discussed, and adopted:

"We do not deem it necessary to offer any argument to establish the importance of this department of church work. That is admitted almost universally by intelligent Christians, yet, strange as it may appear, this admission, on the part of a large majority, is merely nominal. To aid in making it real and earnest, in so far as it refers to us as Baptists, is the object of this report. To do this we deem it best to call the attention of the Association to some of the hindrances which environ the work. Prominent among these are—

1. The dominant idea that Sabbath Schools are designed for the instruction of children only.

2. Inefficient teachers.

3. Lack of financial support.

4. The holding of only monthly meetings by a majority of our churches.

Under the first head we argue, that it will be a sad day when our church members generally shall conclude that they have graduated in Bible study.

The most learned as well as the most ignorant can increase their efficiency as Christian workers by the earnest social study of God's Word. As the Sabbath School offers better facilities for this social study than any other meeting held by our churches, all members not prevented by other urgent duties should engage in Sabbath School work for their own personal benefit.

But, admitting that the prime object of the Sabbath School is to instruct children and interest them in religious matter, it is argued that this can best be accomplished by the active co-operation of the adult members, because children take interest in and value those things which engage the earnest attention of their parents and the other adult members of their families. If father loves and talks of horses and dogs and guns, the sons will love and talk of them; if mother is wrapped up in fashions and dress, and theatres and ball-rooms, the children will love these things also. If parents and adult members generally attend Sabbath School, the attendance of the children will be largely increased. If the elders give themselves much to the study of Sabbath School lessons, the children will find greater interest in such study; and the efficiency of Sabbath School work will be greatly enhanced.

To accomplish this end, we recommend that our churches be urged to impress this work upon those applying for membership. Then the minds and hearts of young Christians are more easily impressed, and impressions then made are more lasting. The Sabbath School needs gray hairs to dignify and ennoble the work.

For the removal of the second difficulty we suggest persistent efforts on the part of pastors and superintendents to impress the importance of the position of teacher; the necessity of visiting and working with scholars outside the school room; the value of discipline in the class during school session; and the obligations resting upon each teacher to give special study to

each lesson. Scholarly teachers are not so much desired as earnest, loving teachers, who are willing to devote time and study to each lesson, to make it profitable and attractive. The study given years gone by is not sufficient. A special lesson requires special study.

To furnish financial support, we recommend that the churches assume the responsibility of providing their schools with all needful helps, to be paid for out of the general treasury as regular church expenses. Those members who do all the teaching and praying in the schools should not be expected to do all the paying also.

For the fourth difficulty we recommend meetings for worship every Sabbath. The establishment of Sabbath Schools will aid in sustaining these weekly services and thus the fostering care bestowed by the churches upon the schools will be abundantly repaid.

This work grows in importance, and should command the earnest attention of this Association, and of all the churches comprising the same."

Faternally submitted,

H. B. CHAPPELLE, Chm.

On motion excused Elder J. A. Mitchell from preaching Introductory Sermon, and Dr. W. C. Cleveland was requested to preach said sermon.

6. Committee on Religious Exercises, reported, adopted: At 9 o'clock to-morrow, Sabbath School addresses by brethren W. G. Robertson and M. L. Stansel. At 11 A. M., annual missionary sermon by Dr. W. C. Cleveland. At 3 P. M., preaching by Elder W. M. Halbert. At 7½ P. M., preaching by Elder J. C. Foster.

On motion, adjourned. Prayer by Elder S. Hildreth.

The Introductory Sermon was preached according to appointment, to a large and attentive congregation, by Dr. W. C. Cleveland—theme, *Christian Sympathy*—suggested by Acts 28: 15.

S A B B A T H.

The exercises of this day were conducted in accordance with the report of the committee on religious exercises. The congregations were unusually large and attentive. Collections for missions amounted to \$28.25.

MONDAY, 9 A. M.—The Association met pursuant to adjournment, and was opened with prayer by Elder J. P. Lee.

7. Called the roll and marked absentees; read letters from Hebron and Mt. Zion churches, and received delegates.

8. Read Constitution and Rules of Decorum.

9. Committee on Missions reported, and pending the adoption, on motion, \$100 was raised in cash and pledges, to be known as the "M. P. Smith Colportage Fund," and \$20.35 cash was donated to First Baptist Church, New Orleans, and prayer was offered in behalf of this contribution. Also, on motion, the Association agreed to raise \$615, for the different missionary objects, and appointed the following committee to apportion this amount among the churches, viz: W. G. Robertson, R. H. Foster, C. T. Fort.—Report was then adopted :

REPORT OF COMMITTEE ON MISSIONS.

For many years able and lengthy reports have been made to your body respecting the subject of Missions, showing its importance and urging increased activity, and calling upon the churches for more liberal contributions. While we feel that too much cannot be said in that direction, yet in

our report to-day we will confine ourselves to the outlook of the missionary work: in other words we will endeavor to show what has been done, and is being done, in the several departments of State, Home and Foreign Missions; and we know of no better way of doing this than by submitting to you a synopsis of the reports respecting these several departments of the missionary work made to the Baptist State Convention at its last session at Huntsville, Ala. From the Seventh Annual Report of the State Mission Board we learn as follows: The prospect before the Board at the opening of the Conventional year was by no means encouraging. The long and destructive drought of last summer left our people in a depressed financial condition, and we were not without apprehension as to the effect upon our benevolent enterprises. God, however, has been better to us than our fears. Notwithstanding the straightened condition of many of our people, they have come up nobly to the support of the Master's work, and by their action have exhibited the strong hold that our denominational enterprises have upon their hearts. That the receipts in the aggregate are larger than those of last year, is a matter of devout thankfulness. Our State mission work continues to prosper. More missionaries have been employed, more destitute fields have been occupied, and more work has been done, than during any preceding year since the present system of mission work was inaugurated. Including the Corresponding Secretary, forty-one men have been in the employ of the Board during the year for a whole or a part of their time. One hundred and thirty-two points, either destitute of preaching or with weak churches, have been supplied by the missionaries of the Board during the year, thirty-five of them embracing towns and villages, and the remainder in country places. A majority of the missionaries have been laboring either to gather churches or to build up weak ones; whilst a few have been doing evangelistic work. The aggregate of their labors is shown by the following:

SUMMARY.

Number of missionaries, including Corresponding Secretary...	41
Days of actual service.....	9,335
Equal to years of labor of one man	25½
Miles traveled	42,938
Sermons delivered.....	2,890
Addresses	704
Sunday School addresses delivered.....	124
Churches constituted	12
Baptized	121
Baptized by others in connection with their labors.....	305
Received by letter.....	100
Restored	50
Sunday Schools organized.....	61
Ladies' Missionary Societies organized.....	4
Pages of tracts distributed.....	4,750
Visits to Churches.....	540
Number of preaching stations.....	148
Visits to preaching stations.....	1,321
Families visited.....	3,625
Subscriptions to <i>Alabama Baptist</i> secured.....	116
Bibles and Testaments sold.....	639
Bibles and Testaments given away, worth.....	\$16.05
Families found destitute of Bibles.....	71
Number of books sold.....	1,959
Value of books sold.....	\$1,604 07

BIBLE AND COLPORTAGE WORK.

This work has been prosecuted during another year under great difficulties, the chief of which was the lack of capital to operate with. Contributions from the churches to this work have amounted to but little. A correspondence was opened with the American Baptist Publication Society, which resulted in the Society's proposing to give us \$500 worth of books at

catalogue prices, on condition that five of our colporteurs should report monthly to the Society as well as to the Board. After due consideration and consultation with leading brethren outside the Board, the proposition was accepted. With the above amount in books the Society generously sent us Bibles and Testaments amounting in value to \$100. A further grant from the Society on the same conditions has been made. We have twelve colporteurs in the field, ten of whom report monthly through the Board to the Society in Philadelphia. A proposition has been made to churches, Sunday schools and individuals to establish permanent funds of \$100 each for colportage work, the Board agreeing that for every one hundred dollars contributed, a colporteur shall be kept in the field, and the money used only as a capital to operate with. We know of no way in which one hundred dollars can be invested to accomplish a greater amount of good, or to perpetuate in a more lasting form the name of some individual, church or Sunday school.

THE OUTLOOK.

In looking over the field, we are grateful to God for what has been accomplished. More pastors are preaching on missions, and more churches contributing to their support, than ever before in our State. Our Sunday schools are ceasing to spend their contributions on themselves, and are laying them on God's altar. We have received from them during the year \$475. Contributions have come to the Board during the year from thirty-five Associations, leaving sixteen from whom we have not received a dollar during the year. Undoubtedly the spirit of missions is on the increase among our people. For this we "thank God and take courage."

SYNOPSIS OF REPORT ON HOME MISSIONS.

The work designed to be performed by the Home Board is vast in its proportions and important in its demands. The field of its operations for the present, though not definitely worked out, may be sufficiently indicated in the following statements. It proposes to prosecute, on an enlarged scale, the work of Christianizing the thousands of Chinese now in California. It desires to meet the increased demand of our Indian Mission, which, though abundantly prosperous in the past, still has strong claims upon every American Christian to aid in making it more gloriously successful in the future. It desires to aid, as far as possible, in the propagation of the gospel, and in the development of a controlling spirit of Christianity in all parts of these Southern States, giving special prominence to the City of New Orleans and other great centres of influence and power. It desires to multiply and put in successful operation agencies and influences adequate to meet the present demands of the present condition of society in the *great Southwest*, especially Arkansas, Texas, New Mexico and Arizona; so that the principles of our Master and the practices of our denomination may control the hearts and direct the lives of the millions of its unholy population, and thus make all these broad rich lands fit homes for our sons and daughters. The work of the Home Board, as thus partially indicated, *is vast and important*. Who can fail to realize its claims upon our hearts and purses? Who can deny that such a work *ought* to be done? Who dares to fear that it cannot be done, by our united effort, with the divine blessing and under divine guidance. Making due allowance for the hindering influences which have opposed its progress in the past, and we can justly say that our Home Board has done a grand work. It has scattered blessings all over this Southern land, gladdening thousands of hearts with the light of redeeming truth and the joys of salvation, and exciting a spirit of active Christian benevolence, which, in the years to come, will be powerful for good to the very ends of the earth.

SYNOPSIS OF REPORT ON FOREIGN MISSIONS.

We are doing very little, as a denomination, for the evangelization of the nations. The great Baptist host of the South gave last year just a little more than \$49,000 for the prosecution of this grand enterprise. It would not be just to compare this exhibit with that made by the smaller number of richer Northern Baptists, or with that made by the Northern Congregationalists.

But we may compare it with the contributions of the Southern Presbyterians. They number about 120,000, and have given about \$70,000 during the year just ended. They are only one-eighth of our number and have given 50 per cent. more. But, although we have done so little in the past year, we have made some progress. This progress is indicated by an increase in the receipts of \$5,000 over those of last year, and the departure of nine new missionaries—Bro. N. W. Holcomb, of Missouri, and Bro. C. W. Pruitt, of Georgia, to Yung Chow; Bro. W. S. Walker, of Georgia, to Shanghai; Bro. Eubank and Mrs. Eubank, of Kentucky, to Africa; Bro. Taylor and Mrs. Taylor, of Texas, to Brazil; and Bro. Flournoy and Mrs. Flournoy to Mexico. There are several others now under appointment, who will soon go to their fields of labor. The number of conversions and baptisms during the year have been 126 against 120 the previous year.

Suggestions of the State Mission Board respecting the Union Baptist Association as to the amounts required to carry out the work during the present conventional year:

State Missions.....	\$360.00
Home "	90.00
Foreign "	90.00
Bible and colportage work	30.00
Ministerial Education	45.00
Total.....	\$615.00

We conclude our report by recommending that the suggestions made by the State Board respecting this Association, which are above stated, be adopted by this body as her suggestions, and that we proceed at once to raise, by cash and pledges, those amounts, to be turned over to the Corresponding Secretary of the State Board in *quarterly installments*.

Respectfully submitted,

J. H. STINSON, Ch'm'n.

On motion, adjourned till 2 o'clock. Prayer by Elder J. H. Curry.

2 O'CLOCK, P. M.—The Association met pursuant to adjournment. Opened with prayer by Elder S. Hildreth.

10. Received the report on Education—adopted:

Your committee report with pleasure that the three institutions of learning under the control and supervision of the State Convention, and in large measure dependent upon the patronage of our denomination for support, are in a flourishing condition. They have acquired and maintained, under many difficulties, a reputation that extends all over the State and far beyond its borders. Through the Judson Female Institute, the Alabama Central and Howard College the Baptists of the State are able to offer facilities for education unsurpassed by any other denomination in the State. They are an honor to our denomination, and are infusing into our people a spirit of education truly gratifying. They are all of high order, and although without endowment, are, with the blessing of God, destined to enlighten, elevate and mould the religious and intellectual character of the next generation.

The Seminary at Louisville has met with a success unparalleled in any institution of its kind in the United States. It has opened its present session with over ninety pupils. Our people, we trust, are becoming aroused to the necessity of an educated ministry. We earnestly recommend that our churches be requested to take steps at once to raise a sufficient amount to continue brother V. W. Barnett at Howard College.

R. H. FOSTER, Ch'm'n.

Upon the adoption of above report, \$165 was raised in cash and pledges for brother V. W. Barnett's support.

11. Read Circular Letter—adopted.

12. Report of District meetings were read and adopted :

First District—The next meeting will be held with Fellowship church, Friday before the 1st Sabbath in August, 1883. Introductory sermon by Elder J. A. Mitchell—alternate, J. S. Shirley. Missionary sermon by Elder S. Hildreth. Query, 1st, How can churches best prohibit their members from using intoxicating liquors as a beverage? Query, 2d, Does the Bible teach that Judas was present at the Lord's supper? Query, 3d, Who ought to be interested in Sabbath Schools?

Second District—The next meeting of this District will be held with Big Creek church, Friday before 2nd Sabbath in August, 1883. Introductory sermon by Elder J. P. Lee; Missionary sermon by Elder G. M. Lyles. Query, 1st, Do the Scriptures authorize the inter-communion of Baptist churches? Query, 2d, Does the responsibility which Ezekiel realized in his day rest upon the present ministry? Query 3d, Has a member of the church a right to the exercise of any of its privileges subsequent to the withdrawal of said member by letter. Essay 1st, Matthew 11:11, by J. H. Stinson. Essay 2nd, Family Prayer, by E. J. Daffin.

Third District—The next annual meeting will be held with Enon church, on Thursday before the third Sabbath in August, 1883. Introductory sermon by Elder M. G. Lofton—alternate, Elder S. Hildreth. Missionary sermon by Elder J. H. Curry—alternate, Elder G. M. Lyles. The following queries were discussed and answered at last meeting: 1st. What is included in the command, "Remember the Sabbath day to keep it holy"? *Answer.* A strict observance of all the commands God has given concerning the Sabbath. 2nd. What should be done to induce all our members to engage in systematic effort to aid in supporting the gospel? *Answer.* As a missionary body we believe it to be the duty of every member to contribute of their means to the support of the gospel. We recommend that each church composing this district hold special meetings during the associational year for the various missionary objects, and that collections be taken up for the more permanent support of the gospel in our midst, and for its further extension throughout the world. Queries for discussion at next meeting: 1st. Are churches bound by the action of their delegates? 2nd. Does regeneration precede conversion? 3d. What will be the most effectual means to induce all our church members to take a greater interest in missions? Essay 1st, The Influence of a Pious Life, by Elder M. G. Lofton. 2nd, What is a call to the ministry, by A. A. Ball.

Fourth District—The next annual meeting to convene with the Shiloh church, Friday before the 3d Sabbath in August, 1883. Introductory sermon by Elder J. G. Thornton—alternate, V. W. Barnett. Missionary sermon by Elder J. C. Foster—alternate, M. P. Smith. Query 1st. Is it right for members of the church to make, buy, sell or use, as a beverage, intoxicating liquors?—Opened by brethren N. Cobb and Andrew Level. Query 2nd. Is it the duty of church members to spend a portion of the Sabbath day in studying or teaching the Scriptures. Opened by brethren G. W. Edwards and R. H. Foster. Essay 1st, What are the evidences of conversion? by J. P. Barnett. Essay 2nd, The Importance of a Religious New-paper in each Family, by J. T. Smith.

On motion, adjourned till 7 o'clock p. m. Prayer by W. H. Robertson.

7 o'clock, p. m.—The Association met pursuant to adjournment. Prayer by Elder M. G. Lofton.

13. The committee on apportionment of the churches reported; adopted:

REPORT ON APPORTIONMENT.

Your committee, appointed to apportion to the churches the amount suggested by the State Board for the purpose of carrying on the missionary work of our denomination, and adopted by this body, report as follows:

We suggest to all the churches, and earnestly request of them, to contribute the amounts as specified below, for the purpose of aiding in the benevolent enterprises of our denomination—State missions, Home missions, Foreign missions, and ministerial education, as follows—

Bethlehem, \$5; Liberty, \$15; Mt. Pleasant, \$15; Fellowship, \$10; Corinth, \$22; Spring Hill, Lamar co., \$12; Pleasant Grove, \$15; McBee, \$10; Arbor Springs, 10; South Carolina, \$10; Mineral Springs, \$22; Oak Ridge, \$25; Spring Hill, \$27; Hebron, 10; Big Creek, \$27; Cross Roads, \$8; Pickensville, \$40; Carrollton, \$55; Ebenezer, \$12; Antioch, \$6; Temple Hill, \$5; Unity, \$25; Enon, \$35; Mt. Zion, \$15; Prairie, \$10; Forest, \$30; Shiloh, \$7; Chaledony, \$5; Beulah, \$30; Bethel, \$22; New Hope, \$25; Zion, \$5; Grant's Creek, \$55.

We recommend that churches take up their collections as early as possible and, if convenient, forward the amounts through our Executive Board. We do trust our brethren will prayerfully consider this matter and do all they can to raise the amounts asked for.

W. G. ROBERTSON, Chairman.

14. Report of committee on Publications—adopted:

Your committee on Publication recommend as our denominational Literature, first of all, *The Word*; secondly, as our home organ, the *Alabama Baptist*, which we most earnestly recommend to the support and patronage of our brethren; thirdly, as our Sunday School literature, we recommend the publications of the American Baptist Publication Society at Philadelphia, and *Kind Words* and the *Child's Gem*, published at Macon, Ga.; fourthly, the *Foreign Mission Journal*, published at Richmond, Virginia.

M. L. STANSEL, Chm.

15. Report of committee on Documents—adopted:

Your committee have read all the letters from the churches and find nothing claiming our special attention, except the death of deacon A. Latham of Big Creek church, which will be appropriately noticed by another committee, and the liberation of brother M. L. Jones by the South Carolina church to preach the Gospel.

J. P. LEE, Chm.

16. The committee on Nominations reported, and, on motion, amended and adopted, as follows:

The next introductory sermon by Elder J. A. Mitchel; alternate, Elder H. B. Chappelle. Annual missionary sermon by Elder J. H. Curry; alternate, Elder S. Hildreth. The next Circular Letter to be written by Elder J. C. Foster; subject: We believe that God's elect shall be called, regenerated and sanctified by the influence and operation of the Holy Ghost.

That the next Association convene with Grant's Creek Church, Tuscaloosa county, Ala.

S. HILDRETH, Chm.

17. Report of committee on Temperance—adopted:

REPORT ON TEMPERANCE.

Your committee beg leave to submit the following: We are called upon to consider a question which, perhaps, at this time, is most vital to the pros-

perity of our Zion. Temperance is a grace highly adorning every christian character, and without it the soul is blighted and blasted, and its highest and best and dearest aspirations wither and die. Language is inadequate and fails in its attempt to convey to our minds the crime and wretchedness, wickedness and sorrow, and want and misery entailed upon the human race by the manufacture, sale and use of intoxicating liquors. The enormity of the evil calls loudly upon every christian man and woman to rise in the majesty of the christian religion and exert all their powers in the suppression of the accursed thing. While we believe that the legislation of restraining and prohibitory laws has and is doing great good; and while we fully endorse every step taken by our Legislature having for its object the prohibition of the liquor traffic, and while we feel it our duty to, and do, heartily sympathize and co-operate in every effort made on behalf of temperance; we further believe that the solution of the whole question remains in the church, and that unless there is an exercise of christian influence, unless the church plant herself squarely upon the Bible, unless she creates a public moral and christian sentiment against the use of intoxicating liquors, the work will never be effectually done. Our duty is clear. We call upon christians—all christians—to unite their efforts for the overthrow of the liquor traffic. There are thousands of men outside of all the churches who are willing and stand ready to co-operate with us in this good work. Shall the perpetuity of the liquor traffic, with all its attendant evils, rest with the christian men of the country? We have to decide the matter. We must begin at the house of God. Let us enforce a wholesome discipline; let our faces be set for the uprooting of the evil. We must place ourselves on the side of total abstinence as to the individual, and on the side of prohibition as to the church. We must prohibit it in the church before prohibition in the State can be made effectual. As long as the churches tolerate the making and buying and selling and drinking of intoxicating liquors, so long will good men fall, and we will be justly held up to the jeers and scorn and contempt of the wicked.

W. G. ROBERTSON, Chm.

18. Report of committee on Finance—adopted:

We have received from the churches as follows:

For Minutes.....	\$ 52 65
For Associational purposes.....	23 00
For State Missions.....	28 65
For Home and Indian Missions.....	10 05
For Foreign Missions.....	3 50
“ “ Miss J. Woodward.....	1 00
For Ministerial Education—V. W. Barnett.....	10 00
For M. P. Smith colportage fund.....	25 05
For First Baptist Church, New Orleans, La.....	20 35
Collection on Sabbath.....	28 25
Total cash receipts.....	\$202.50

We have taken in this report no account of funds that have been previously forwarded.

H. F. HILL, Chm.

On motion, the collection on Sabbath was divided equally between Home and Foreign Missions.

19. Report of Executive Committee, and report of Elder S. Hildreth. District Evangelist, were read and adopted:

REPORT OF EXECUTIVE COMMITTEE.

According to the action of this Association at its last session, Elder S. Hildreth was appointed by our State Board evangelist for this district, to whom we refer for information concerning his work. As far as our observation and information-extends, brother Hildreth has given us a faithful year's labor. We still urge upon the churches the importance of a hearty co-operation with our State Board in all its efforts to extend the borders of the Redeemer's kingdom. We believe it is the only effectual way of evangelizing our State, and trust that our people will give liberally of their means, their

sympathy and prayers in the prosecution of all the enterprises of our denomination. The following contributions have been made through the Board :

STATE MISSIONS :

Big Creek, \$12; Carrollton, \$25.75; collection 2nd District, \$6.....\$ 43.75

MINISTERIAL EDUCATION :

Big Creek, \$8; Carrollton, \$15; Rev. J. L. Ray, \$2.....\$25 00
 Enon, \$7; Pickensville, \$6; Unity, \$3.35..... 16 35
 Rev. J. L. West, \$10; Bro. T. P. Harper, \$10.00..... 20 00
 —————\$ 61.35

HOME MISSIONS :

Enon, \$3; Pickensville, \$4; Big Creek, \$1.50; Carrollton, \$4..... 12.50

FOREIGN MISSIONS :

Carrollton 5.40

\$123.00

W. G. ROBERTSON, Sec'y and Treas.

M. L. STANSEL, Chm.

20. Report of the District Evangelist :

TO THE UNION ASSOCIATION: *Dear Brethren*—Under appointment of the State Board I began work October 1st, 1881, and herewith submit report of my labor: I have preached 127 sermons, delivered 52 addresses, aided in organizing 5 Sunday-schools, 3 prayer-meetings and 2 Ladies' Aid Societies; visited and preached at 32 churches and 2 stations; attended 1 Sunday School Convention, 2 district meetings; obtained 2 subscriptions to the Alabama Baptist; baptized 20 persons; baptized in connection with my labor 34 persons; traveled 1949 miles; assisted in ordaining 1 minister and 1 deacon.

I have received from the State Board, by the churches and Association, \$125.50; from stations, \$15. The 1st of last March I commenced selling books; I have sold \$30 worth of books, and remitted to Bro. T. M. Bailey \$30 proceeds from sale of books. In view of the great necessity for the work, I recommend that our efforts be increased to prosecute the same, and in connection with the State Board.

S. HILDRETH, Dist. Evangelist

21. Report of Committee on Deceased Deacons—adopted :

Your committee on Deceased Deacons would report the death of deacon ANTHONY LATHAM, of Big Creek church. On the 1st of January, 1882, our aged brother peaceably fell asleep in Jesus. He rarely ever was absent at his church or Association. He was identified with this Association from about its organization, and aided liberally in every object of benevolence.

We find that brother Latham was received into the fellowship of Big Creek church, upon a profession of his faith in Jesus Christ, at the November conference, 1834. He was called to the deaconship in September, 1842. He possessed the peculiar characteristics that not only endeared him to his family, but to his brethren and all with whom he associated. In him the poor and needy had always a friend. He was modest and unassuming in all the walks of life. With Paul he could say, "By the grace of God I am what I am." He lived his four-score years, and for nearly 48 years was a consistent and exemplary member of Big Creek church. He has gone to his reward. The memory of his many virtues remains as a sacred memento of his worth.

May we all bow with humble resignation to this dispensation of Divine Providence.

J. H. CURRY, Chm.

22. Report of committee on Correspondence—adopted.

23. Returned correspondence :

To the Bigbee—To convene with the Livingston church, Wednesday before the Second Sabbath in September, 1883. N. Cobb, J. H. Curry, C. Richey, R. H. Foster, H. F. Hill.

To the Tuscaloosa—To convene with the Gilgal church, on Saturday before the Third Sabbath in September, 1883. J. A. Mitch-

ell, H. F. Hill, R. H. Foster, J. C. Foster, W. G. Comerford, Jas. Mills, jr.

To the Columbus—To convene with the Starkville church, on Friday before the Third Sabbath in September, 1883. J. P. Lee, M. G. Lofton, J. M. Copeland, J. H. Stinson, H. B. Chappelle, J. A. Mitchell, F. M. Walker, J. C. Foster.

To the Lebanon—To convene with the Bigbee church (colored) on Friday before the First Sabbath in September, 1883. J. P. Lee, C. Richey, C. T. Fort, F. M. Walker, H. B. Chappelle.

To the Sabbath School Convention—To convene with the Ben-lah church on Friday before the Fifth Sabbath in July, 1883. J. H. Curry, J. C. Foster, C. T. Fort, H. B. Chappelle.

To the Baptist State Convention—To convene at Marion, Ala., Wednesday before the Third Sabbath in July, 1883. J. H. Curry, W. G. Robertson, J. C. Foster, M. L. Stansel, J. A. Mitchell, H. B. Chappelle.

24. On motion, appointed the same Executive Committee for ensuing year; and that the question of employing a missionary be referred to them and the Secretary of the State Board.

25. On motion, the following committee was appointed to prepare an order of business for next session of this body, viz: J. H. Curry, M. L. Stansel, W. G. Robertson.

26. On motion, *Resolved*, That the time be changed, for the meeting of this body, from Saturday to Tuesday before the 4th Sabbath in September, 1883.

27. On motion, recommended the churches to apply to the *Alabama Baptist* for printed forms of letters to the Association.

28. On motion, *Resolved*, That the thanks of this Association be, and the same are hereby tendered, to the Rev. Dr. Cleveland, of Selma, for his visit to us, for the several able sermons he has delivered, and for his valuable counsel and assistance in our deliberations. Also to our venerable brother, Rev. W. H. Robertson, for his presence amongst us, and for the long and valuable services he has rendered in the bounds of our Association, in the years that are gone by.

29. On motion, *Resolved*, That the thanks of this body are hereby tendered the Moderator and Clerk for their patience and cheerful discharge of their duties; to the citizens of Pickensville and vicinity for the great kindness and hospitality with which we have been entertained; to the ladies and gentlemen for their excellent music; and to the members of the Methodist church for the use of their house of worship.

30. On motion, the Clerk was instructed to superintend the printing and distribution of the Minutes, pay over the funds to their respective Boards, and retain \$25 for his services; and that all funds unappropriated and remaining in his hands be turned over to the Sabbath School Convention for the use of Sabbath Schools.

On motion, adjourned. The parting hand was extended, and prayer was offered by Elder J. P. Lee. Thus closed another pleasant and harmonious session of the Union Association.

J. C. FOSTER, Moderator.

H. B. CHAPPELLE, Clerk.

CIRCULAR LETTER;

WRITTEN BY ELDER M. G. LOFTON.

SINNERS ARE JUSTIFIED IN THE SIGHT OF GOD BY THE IMPUTED RIGHTEOUSNESS OF CHRIST ONLY, AND THEY RECEIVE PARDON AND RECONCILIATION THROUGH HIM.

To the Christian nothing else is so clear as the doctrine set forth in the above proposition, but to the unregenerate it is to the Greeks foolishness and to the Jews a stumbling-block.

To be justified is to be absolved from sin and accepted as righteous; and the point for us to decide is, upon what grounds can God, the Righteous Judge, be just and at the same time justify the sinner? We answer in the language of the proposition, "by the imputed righteousness of Christ only."

Let us suppose, however, that by *obedience* to the law man may render satisfaction thereto, and thus by a sinless, holy life bring God under obligation to justify him. Now, it follows, if any have been saved, that some man, at some point in the history of the human family, has been found who has obeyed the law, both in the letter and in the spirit; and let us turn our eye to the long list of Bible worthies to see if we can find our ideal man.

Abraham was a man noted for his obedience to God. When God called him and commanded him to get out from his father's house into a land which he would show him, he obeyed. When God gave him the law of circumcision, without questioning he did as the Lord commanded him. When God said, "offer up Isaac, thine only son, Isaac," though the old man's heart was breaking, yet he delayed not to do as he was instructed. Hence we see if any man had whereof to glory Abraham was that man. But when God called Abraham he was an idolater; when he received circumcision, fourteen or fifteen years before, *faith* had been reckoned to him for justification. Therefore the assertion that Abraham was justified by works falls to the ground. But surely David, of whom it is declared, he was a man after God's own heart; of whom the Lord says "He was a man who kept my commandments and who followed me with all his heart to do that only which was right in mine own eyes," was justified by obedience. But, when we examine into the history of this man, we find him guilty of a most flagrant crime, and we hear him exclaiming in the 51st Psalm, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me." So far is he from claiming justification as his in consideration of his obedience, that he makes the most humble confessions of his sins and begs their remission.

Having failed among the highest types of godliness to find a man so pure and righteous that he could claim justification as his by right of obedience, we conclude, with the Apostle Paul, "By the deeds of the law there shall no flesh be justified in his sight."

But if it be alleged that this is wanting in point, or that the search has not been so close as it should have been, we refer you to Ps. xiv : 2, 3. where it is said, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." The Apostle Paul, in quoting from this says, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh

after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways: the way of peace have they not known: there is no fear of God before their eyes" "God himself is represented as looking down from Heaven to see if there were any that feared and sought after him; and yet He who cannot be deceived could find none! And, therefore, we may safely conclude there was none to be found."

Farther than this, the law does not now require obedience. Before it was broken it demanded obedience, both in the letter and in the spirit, but, being violated, it rises in its majesty and demands the *death* of the transgressor.—“Hence the weakness of the law to bring salvation to a condemned sinner to justify the unrighteous. The law could not pardon; the law could not sanctify; the law could not dispense with its own requisitions—it is the rule of righteousness and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates, instead of condemning it would have applauded and rewarded; but as the flesh, the carnal and rebellious principle, had prevailed, and transgression had taken place, it was rendered weak, inefficient to undo this work of the flesh, and bring the sinner into a state of pardon and acceptance with God.” Therefore we conclude that man’s justification is entirely independent of obedience to the law, (on his part), and that it is received on account of the imputed righteousness of Christ.

It now remains only to adduce the Scripture texts in proof of the original proposition. But before we do this we would affirm that, since God “selected the seed of Abraham rather than the seed of Adam,” the plan by which he justified Abraham is the one through which he justifies all the saved. The Jew believed that Abraham was justified by works, or by the law of circumcision, hence the Apostle brought all his powers of reasoning to bear to prove that Abraham was justified by faith in the imputed righteousness of Christ. In proof of this he submits the following: “For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that *faith* was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or uncircumcision? Not in circumcision but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law; but through the righteousness of faith. For, if they which are of the law be heirs, faith is made void, and the promise of none effect: because the law worketh wrath; for where there is no law there is no transgression. Therefore it is of faith that it might be by grace: to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham: who is the father of us all, (as it is written I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though they were: who against hope believed in hope, that he might become the father of many

nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about one hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised for our justification." Rom. iv: 3--25. In the language of another, "The doctrine of justification by faith, which is so nobly proved in this chapter, is one of the grandest displays of the mercy of God to mankind. It is so very plain, that all may comprehend it, and so *free* that all may attain it. What more simple than this? Thou art a sinner; in consequence condemned to perdition, and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbor. God in his mercy has provided a Savior for thee. As thy life was forfeited to death because of thy transgressions, Jesus Christ has redeemed thy life by giving up his own; he died in thy stead, and has made an atonement to God for thy transgressions, and offers thee the pardon he has thus purchased, on the simple condition that thou believe that his death is a sufficient sacrifice, ransom and oblation for thy sin; and that thou bring it as such by confident faith to the throne of God and plead it in thy own behalf there. And when thou doest so, thy faith in that sacrifice shall be the *means* of receiving that salvation which Christ has purchased by his blood."

"Justification and pardon are inseparably connected." Without limiting the power of God, we say that God could not pardon the sinner without justifying him; and, *vice versa*. Pardon proceeds from free, sovereign grace—Eph. i: 6, 7—and is received through the mediation and atonement of Jesus Christ. I John i: 7. "The blood of Jesus Christ his Son cleanseth us from all sin."

Reconciliation supposes a previous state of enmity. Sin has so poisoned the mind that as it grows in strength it becomes more and more averse to holiness, and consequently to the Author of virtue, until the soul looks upon God with perfect hatred; but when the sinner meets God in Christ, he is reconciled to God by the death of his Son. "For God was in Christ reconciling the world unto himself." Cor. 5: 19. But how? By the death of his Son. "And you, that weresometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death. Col. i: 21, 22.

Therefore we conclude that "Sinners are justified in the sight of God by the imputed righteousness of Christ only, and that they receive pardon and reconciliation through Him."

H. B. CHAPPELLE, in account with the Union Baptist Association.

DR.

To cash received from Committee on Finance.....\$202 50

CR.

By cash paid for printing Minutes.....	\$47 50
" " Clerk.....	23 00
" " T. M. Bailey, Home Missions.....	24 18
" " " 1st Church, New Orleans.....	20 35
" " " State Missions, Hildreth.....	28 65
" " Ministerial Education, V. W. Barnett.....	10 00
" " T. M. Bailey, Foreign Missions.....	18 62
" " T. M. Bailey, Colportage Fund.....	25 05
" " W. G. Robertson, S. S. work.....	5 15
	—————\$202.50

SYNOPSIS
OF THE
FOURTEENTH ANNUAL SESSION
OF THE
SUNDAY SCHOOL CONVENTION
OF THE
UNION BAPTIST ASSOCIATION.

The Fourteenth Session of this body was held with the Baptist Church at Carrollton, July 28-30, 1882. In the absence of the appointee, the Introductory Sermon was preached by Elder S. Hildreth: Text, Ex. 14th ch. 15th verse, "Go forward."

The Convention was organized by the re-election of Elder S. Hildreth, President, and W. G. Robertson Secretary and Treasurer.

Fourteen schools and two churches were represented with a constituency of 55 teachers and 490 scholars.

The following committees were appointed: On Religious Exercises, Documents, Queries and Essays, Nominations, Temperance, Correspondence, Literature, Finance, Arrangements for next Session, and Sabbath School Work.

The Queries, appointed at the last session, were taken up in their order and discussed, to-wit:

Query No. 1. What benefit does the Church derive from Sunday Schools? Answer: The Church is benefitted by a Sabbath school, because it gives to her members something to do, and creates in the members a desire to know the word of the Lord more perfectly.

Query No. 2. By what means may we induce our young men to take an interest in Sunday Schools? In view of the deep interest manifested in the discussion of this question and the importance of the subject, it was continued for discussion at the next session of the Convention.

The query continued from the last session—What are the best means to induce parents to take more interest in the Sabbath school work?—was discussed at some length and answered as follows: Make the Sabbath school efficient and worthy of support. Adjourned.

SATURDAY, 8:30 A. M.—Met pursuant to adjournment. After devotional exercises, led by the President, the Convention resumed the order of business.

The essay on Family Government, on account of the absence of the writer, bro. W. S. Coleman, was continued to the next session, and Elder M. G. Lofton appointed to write.

The past and future of Sabbath schools was discussed with much interest, showing the rapid strides made in the cause during the past one hundred years; and the glorious results anticipated in the future were contemplated with much satisfaction. The discussion of this subject was suspended for the present.

The essay appointed to brother L. M. Stone—Evils of Popular Amusements—was discussed orally with much pleasure to all present, so much so that the sentiments expressed were unanimously adopted by the Convention.

The report on Documents was adopted. Christian sympathies of the Convention were tendered the Prairie Sunday school upon the loss of their brother and co-laborer, W. D. Parks.

The Committee on Temperance made the following report :

It is as much the work of the churches and Sunday schools to encourage and inculcate Temperance, as it is to encourage and inculcate love, goodness, peace, virtue and faith. In view of the declaration of God's Word that "No drunkard shall inherit the kingdom of God;" in view of the woes pronounced upon the sin of intemperance, it behooves us to put forth our efforts to remove the evil from our land. Let the skirts of the Church be unstained by the sin of intemperance, and let it be emphatically understood that she does not, can not and will not tolerate and welcome to her fold any person who does not at once and forever renounce and denounce the habit or practice of drinking intoxicating liquors as a beverage, or engaging in the sinful traffic.

This report was discussed with much animation and unanimity. It was viewed as the question of to-day, not from a political standpoint, but as a great moral question which deeply concern every man, woman and child in the land, one underlying the fundamental principles of church and State.

The report was unanimously adopted, all present manifesting a deep interest in the cause.

The Committee on Literature recommended "Kind Words," "The Gem" and "Quarterly" published at Macon, Ga., under the auspices of the Southern Baptist Convention; and also the publications of the American Baptist Publication Society, at Philadelphia, Pa., are valuable helps to the study of God's Word in our Sabbath schools. Adopted.

The following brethren were appointed as corresponding messengers to the next session of the Union Association: S. Hildreth, W. G. Robertson, M. G. Lofton, C. Richey, J. A. Mitchell, J. J. Lee, W. P. Peden and J. G. Thornton.

The committee on Sunday School Work reported that the schools are all well attended, and are exciting a deeper and broader inter-

est; and that the work is becoming more fixed and imbedded in the minds and hearts of our people.

The committee on Queries and Essays, reported and adopted:

QUERIES: No. 1—What constitutes an efficient Sabbath School? Opened by George H. Phillips.

No. 2—What is necessary to qualify one for teaching in the Sabbath school? Opened by S. S. Thornton.

No. 3—What should be the great object of Sabbath school work? Opened by James Mills, Jr.

No. 4—Does the fact that a family which regularly attends Sabbath school release the parents from the duty of teaching their children at home on the Sabbath day? Opened by J. J. Lee.

ESSAYS: No. 1—The duty of parents to teach the precepts of the Bible to their children. C. Richey.

No. 2.—The influence of Sabbath schools on the morals of the country. R. H. Foster.

The committee on Nominations reported: Next Introductory sermon by Elder V. W. Barnett—alternate, M. G. Lofton; Missionary sermon by Elder John C. Foster—alternate, Elder H. B. Chappelle.

The Secretary and Treasurer reported that he had received from all sources \$39.26, and had paid out \$18.54, leaving \$20.72 on hand.

Help was furnished every school that made application. The Secretary was continued as superintendent of the missionary work of the Convention, and the restrictions limiting him to the use of "Kind Words" in the schools were removed, allowing him to use such Baptist literature as in his judgment was best and most economical.

The schools and churches pledged \$17.15 to carry on the work. The committee on Finance reported \$19.00 paid in at this session pledged at last session.

Appointed next session of the Convention to be held with the church at Beulah, commencing Friday before the fifth Sabbath in July, 1883.

The collection on Sabbath amounted to \$14.55.

A deep and abiding interest was manifested in all the labors of the Convention, and increased good is anticipated for the future.

It was unanimously resolved that the thanks of the Convention be tendered to the Baptist church and friends of Carrollton and community for their hospitality and courtesies, and our Methodist brethren for the use of their house of worship, during the session.

Adjourned. Prayer by Elder G. M. Lyles.

W. G. ROBERTSON, Sec'y.

S. HILDRETH, Pres.

UNION BAPTIST SUNDAY SCHOOL STATISTICS.

SCHOOLS.	Teachers..	Scholars...	Total.....	SUPERINTENDENTS.
Carrollton.....	7	55	62	W. G. Robertson.
Mineral Spring.....	5	25	30	E. J. Daffin.
Liberty.....	5	54	59	J. J. Lee.
Unity.....	2	17	19	Geo. H. Phillips.
Beulah.....	4	26	30	— Thornton.
Oak Ridge.....	3	27	30	L. P. Baker.
Seneca.....	3	25	28	W. P. Peden.
Zion.....	4	20	24	J. H. Pate.
Pickensville.....	5	54	59	J. J. Ball.
Enon.....	3	45	48	C. Richey.
Bethel.....	4	36	40	E. W. Edwards.
Prairie.....	3	25	28	R. D. Leavell.
Arbor Spring.....	3	48	51	J. J. Lee.
Big Creek.....	4	36	40	U. E. Allen.
Grant's Creek.....	{ 8	44	52	R. H. Foster.
	{ 8	27	35	H. F. Hill.
Chalcedony, estimate.....	3	30	33	— Powell.
New Hope.....	{ 3	32	35	J. H. Robertson.
	{ 4	36	40	J. B. Barnett.
Corinth.....	4	42	46	— Knox.
	85	704	789	

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

R. B. WILKINS.....	Reform, Pickens County, Ala.			
F. M. WALKER*.....	Carrollton, Pickens County, Ala.			
H. B. CHAPPELLE.....	"	"	"	"
J. D. HAMNER*.....	"	"	"	"
G. M. LYLES.....	Beard's.	"	"	"
J. S. WOOTEN.....	Providence,	"	"	"
J. H. CURRY.....	Pickensville,	"	"	"
S. HILDRETH.....	"	"	"	"
J. M. LAND.....	"	"	"	"
J. P. LEE.....	"	"	"	"
M. G. LOFTON.....	Garden,	"	"	"
R. A. MASSEY.....	Hickman, Tuskaloosa Co.,			"
J. L. RAY.....	"	"	"	"
M. P. SMITH.....	Union, Greene	"	"	"
J. G. THORSTON.....	"	"	"	"
J. A. MITCHELL.....	Sipsey T ^r pike, Tuska.	"	"	"
J. C. FOSTER.....	Foster's, Tuskaloosa	"	"	"
J. H. M. ANDERS.....	Romulus	"	"	"
V. W. BARNETT*.....	"	"	"	"
HENRY HITT*.....	"	"	"	"
J. S. SHIRLEY*.....	Raleigh, Pickens	"	"	"
M. L. JONES*.....	Stafford,	"	"	"

ORDAINED MINISTERS..... 15

LICENTIATES* 6